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FIFTY YEARS AGO

The May 1956 issue was an Easter issue. Pascha was late that year. At this time, Fr. Basil was dean of St. Tikhon's Seminary. The seminary was housed in an old farmhouse that had served as an orphanage in the early 1900s. The need for a new building was obvious. The women of St. John's parish in Edwardsville, PA eagerly responded to his plea and planned money raising events. The May issue stated that they had baked pastries and were planning to sell them and a cup of coffee or tea at the annual pilgrimage to St. Tikhon's Monastery.

Another article dealt with the need for a United Orthodox Church in America. The first steps were taken and a few were mentioned. Among them a bowling league in the New York area.

Churches were being constructed. In Monessen, PA the church, which had been a dream for decades, was nearly completed. Their pastor, Fr. John Govrusik was offering the ikonostas and other articles from the "old" church. (Note: Who did get them? Fr. John do you remember?)

The Editors' Notes welcomed five parishes to the Packet Plan: St. Mary's in Philadelphia (Fr. Polovoy), St. Mary's in Binghamton, NY (Fr. Peter Bohush), Akron, OH (Fr. Kobbs), Homestead, PA (Fr. Zitinsky), and Greensburg, PA (Fr. Chernushin). Bishop Nicolai, just before he died, sent us a letter dated 2 March 1956. In it he wrote: "Dear Father Stroyen, The Lord's peace with you. I received your letter concerning the booklets of the Serbian Bible Institute and here is my answer. Use them. Please, in the best way you know. I have the no authors rights and never had. Let us only spread the word of God as far as

(Continued on Page 3, Col. 1)



THE DIFFERENCE IN MOTHERS

I found a bird's nest. It was empty. After just one season, the mother bird was finished with it. Next year she will build another. But I am glad human mothers are not like birds.

Did you know that if someone handles eggs in the nest, the bird may stop sitting on them? And, that if a mother bird has a defective chick, she will shove it out of the nest and not allow it to grow up?

Thank God our mothers care for us regardless of the many problems we have. They take care of us when we are hurt or sick. Like God, they love us when we do wrong things.

A mother bird keeps busy feeding her young and protecting them. That is all she does, though. Think of how often our mothers have to be nurses, teachers, housekeepers, cooks, chauffeurs, counselors, and friends. With all we ask for, it is a wonder they do not push us out of the nest.

Baby birds are out of the nest in one season. The mother becomes free from caring for them. Our Mothers are forever. They continue to do things for us even when we get older. They pray for us. They become grandmothers and care for our children.

Mothers are a treasure. Take a moment to meditate on all that your mother has done for you. Be sure to honor and thank the mother God gave you.

FIRST THREE SUNDAYS

The first three Sundays in May just happen to be dedicated to women. On the 7th we honor the Myrrh-bearing Women, on the 14th Mother's Day and on the 21st the Samaritan Woman.

Who are the Myrrh-bearing Women? Only seven of them are named. Mary Magdalene, Mary the wife of Cleopas, Joanna, Salome, Susanna, Mary and Martha of Bethany.

We find references to Mary Magdalene in many places in the gospel. Jesus healed her as she was possessed with devils.

Mary, the wife of Cleopas was the mother of three daughters and four sons. The sons were the Apostle James, the lesser, Joses, Jude and Simon. She was at the Cross when Jesus was crucified and again with Mary Magdalene at the Tomb.

Mary and Martha of Bethany were sisters. Lazarus, whom Jesus raised from the dead, was their brother. There are many references to them in the gospels.

We can read about Salome in Matthew 20:20. She is the one who requested positions of honor for her sons, James and John.

Susanna was a wealthy woman whom Jesus had healed.

Five of these women were wealthy. Their money helped to feed Jesus and His apostles. Their houses, which were large, provided shelter for them. But we must remember that it was very dangerous to be a follower of Christ and especially to help in His mission.

You can read about these brave women and their actions, which led to their being placed on the highly-honored list of Myrrh-bearing Women in Matthew 28:1-8, Mark 16:1-8, Luke 24:1-9 and John 20:1-10.

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CHRONOLOGY

MAY 2006

DIED: Matushka Helen Donovan, wife of Fr. Daniel Donovan, Philipsburg, PA
ARCHPRIEST VICTOR SOKOLOV in San Francisco, CA

THE SPRING MEETING of the Orthodox Inter-Seminary Movement was held at St. Tikhon's Seminary in February. Over 80 seminarians from five Orthodox Seminaries attended. Seminaries represented were: St. Tikhon's, St. Vladimir's, St. Herman's, Holy Cross and Holy Trinity. Making history was the ordination of two seminarians by a bishop of another jurisdiction. Bishop Basil ordained Deacon Christopher Morris and Subdeacon George Shawareb, two seminarians sponsored by the Antiochian Archdiocese. It was the first time Holy Trinity Seminary from Jordanville, NY was represented.

THE RICH LINGUISTIC HISTORY of the Orthodox Church's mission in Alaska can now be found on www.asna.ca/alaska. About 70% of published texts have been digitized in PDF format. The texts in the Cyrillic alphabet are Orthodox biblical, liturgical and catechetical and are in the original Alaskan languages of Aleut, Alutiiq, Tlingit and Yup'ik. Sts. Innocent Veniaminov and Jacob Netsvetov were primarily instrumental in putting this material in written form.

MANY SPEAKERS will take part in an evangelic conference, to be directed toward African-Americans, to be held in Newark, NJ, on June 2-3. It will be held at the center, 621 Clinton Ave. Sponsored by the Diocese of Washington and New York of the OCA, it is the first of several. For info: Fr. Lickwar 201/434-1986 or jlickwar@comcast.

THE RUSSIAN ORTHODOX CHURCH SPOKE AGAINST the book and the movie "Da Vinci Code". A spokesman for the Moscow Patriarchate said: "The book borders on blasphemy and is an insult to the feelings of believers, but the movie is a much bigger insult."

AN EXHIBIT "CRADLE OF CHRISTIANITY: TREASURES FROM THE HOLY LAND" will be on view from April 1-October 22 at the Maltz Museum of Jewish Heritage, 2929 Richmond Rd., Beachwood, OH 44122. For info phone 216/593-0575 or info@mmjh.org or www.maltzjewish-museum.org. The artifacts drawn from the Israel Museum in Jerusalem tell the story of early Christianity and its emergence as a religion.

MEMORIES by Bob Cramer in the March issue is about his childhood parish in Ganister, PA. He recently wrote, "There are only about 10 parishioners left who can attend. One is my 95-year-old Mom. The priest is Fr. Matychak, who serves three parishes. Like a lot of things in life, what we are left with are "MEMORIES." The good Lord was kind to give us that ability."

THE ORTHODOX CHURCH IN RUSSIA is not seeking official status according to Patriarch Alexy. He said that the Church today needs to be free to face the challenges of the 21st century.

PLEASE inform us 570/256-7232 if you do not receive your Orthodox Herald, either individual copy or packet, by the 2nd Sunday of the month.

PASCHAS/EASTER will be together next year falling on April 8.

WITH THIS MAY ISSUE, we start our 55th year of continuous publication.

IF YOU WISH TO DISCUSS various aspects of Orthodox liturgical music, enter the chat room at http://www.oca.org?MDchat.asp?SID=13 on the 1st or third Tuesday of each month at 8:30 p.m. EST. Music, hymnology, vocal techniques, rubrics, and more will be discussed.

CAMPS FOR YOUNG PEOPLE are held by many jurisdictions throughout the United States. Ask your parish priest for information about registering. Many Orthodox young people form lasting friendships with campers they meet.

ORTHODOX MATUSHKA DAY is celebrated in the Voronezh District in Russia in May of each year. The wives, mothers, sisters and daughters of clergy first participate in a Divine Liturgy with a female choir, made of members in their midst. The rest of the day is spent in listening to lectures, viewing exhibits, and purchasing items. The profit from this special day is used to benefit orphanages and homes for widowed matushki.

SHORT ANSWERS to many questions about Orthodoxy can be found in The Complete Book of Orthodoxy by George W. Grube. For info call Regina Press at 1-800-636-2470 or www.reginaorthodoxpress.com

IF YOU KNOW A SICK CHILD you may find prayers in CANON TO THE LORD FOR A SICK CHILD composed by Elder Cleopa. It is 36 pages long. For info call: 1-800-643-4233.

MONIES DONATED BY SS Peter and Paul Cathedral in Detroit, MI were used to purchase food, clothing, school supplies and toys for distribution to the homeless of Moscow.

AN ANGLICAN CHURCH in a Parkstone, Poole, Dorset, England has been purchased by the St. Stephen the Great Foundation in Houston, Texas to be consecrated for use by a new Antiochian mission as an Orthodox Church. "This Orthodox charity specializes in buying buildings in order to establish new Orthodox missions."

(Continued from front page)
FIFTY YEARS AGO

possible among the young Orthodox generation. May the Lord bless your work in The Orthodox Herald, which I gratefully receive and eagerly read. With best regards. Faithfully yours in Our Lord, Bishop Nicolai."

Kudos were given to: "St. Michael's Church in Greensburg, PA and Fr. Chernushin for new missions, St. Mary's Church, Monongahela, PA and Fr. Fedorchak for new church building and rectory, St. John Church, Monessen, PA and Fr. Gavrusik for new church building, St. Michael's Church, Philadelphia, PA and Fr. Federonko for new chapel in suburbs, St. Nicholas Church members in Donora, PA who were building own church, St. Mary's Church, Philadelphia, PA and Fr. Polovoy for beautifying the interior of their church, spending $65,000, St. Nicholas Church, Akron, OH and Fr. Rozdelsky for building new church, rectory and ample parking lot.

We continued printing Mr. Basil Bensin's "History of the Church in America." In this issue he wrote about the 1937 Sobor, which was held in New York City. Excerpts from the article show that the annual budget was set at $28,200. Discussion took place on the reopening of seminaries, a report was given on a home for retired clergy which was purchased near St. Tikhon's Monastery, and a donation for $20,000 was received from ROC-MAS to build an orphanage near St. Tikhon's. Mr. Bensin then wrote of celebrating the 950 anniversary of the Russian Orthodox Church. The main event was held at St. Tikhon's Monastery and a Divine Liturgy celebrated by Metropolitan Theopholis, many bishops and clergy. An attendance of 15,000 was reported.

These were some of the historical highlights noted in the May 1956 issue, which started our fifth year of publication.

* * * * * *

Only he who is faultless has a right to look for fault in others.

(Continued from front page)
FIRST THREE SUNDAYS

Jesus died and rose from the dead. He did not leave us completely. He left us the Church which we recognized as "The Body of Christ." Do we follow the example of the women honored the first three Sundays in May in our concern for it?

ETHNIC CHUCKLE

Dorohaya Tyotya Mareea,

Yak tam kolo vas? Toot shootko going alright. Hvelya dobra and this makes you feel dobre.

Yah mam takee exciting story vam peasatee. Me dostalee invitation nah veselya ot krayankee, Zuskee, for her dauther, Cathareenkee kotora budee married nah lawyeraa, Veh pomyataiete Zusku, ohna barz Amerikanka teper. Ohna me callovala eh bragging za new son-in-law eh kazhee zhe ohna hotchey elegant, dignified wedding non of that "hunkee" stuff. Yah sluham yeh ee asked her why she is calling me? To tell all the krayans to take Miss Manners course before they come? Kolee I hanged up yah feel sorry shto yah say boh krayankah taka insecure noh yah talking "sprosta ot nosa."

Preshla veselya. Krayanka planned shitko tak elegant – tak American. Church was full of beautiful kweetke. Krayanka mala takee nice "mother of the bride gown on." Ah, krayan! Yah neh znam yak Zuska got him into a tuxedo, but she did. Ohn looked positively elegant! Everything went perfect!

Me peeshle doh halee nah reception. Tam tish everything looked perfect. Krayanka orderavala napkins, flowers, svitchkl to match nevestee gown – everything was color coordinated. Yah dumam if krayanka wanted to impress "the many important guests at the wedding" ohna dostala wish.

We didn't even have to find a seat; preslah gewka eh brala nas doh nash table. Tam bullo druhe krayanee ee me malee takee good time balakalee. Then musikantee started to hratee. Ohnee hralee tak loud zhe yah couldn't even hear shto me staree saying to me. Druhe at table trying to talk over the music. Their lips were moving but we couldn't chutee anything. Ohne looked like fish in fish bowl gulping for air. Yah gave up talking and trying to hear. Me ears began to hurt. Yah had to go out ee put Kleenex or something in my ears. Yah dumam what is elegant about this? Anyhow yah got close doh ear of starohoo ee kretchu: "I'm going to the bathroom." You guessed it, musica stoppnula. Eh everyone in hall heard me. Yah bulla taka embarrassed yah neh znam what to do get up and go to the bathroom or start looking around like everyone is doing looking for the person who has to go to the bathroom. Anyhow soon musica started again, druhee zhenee got up and then yah did too.

Don't tell krayankee,
Hanya

(NOTE: The Ethnic Chuckle is enjoyed by many of "The Herald" readers. Lately, many of them have been sending me copies of The Ethnic Chuckle from other papers. They are upset as I am that no credit line was given. In fact, I received one of the Chuckles from a friend the other day cut from a lodge paper who thought I might enjoy reading this funny story. It was written by me in the first place. If you reprint it, please give The Orthodox Herald or Nina Stroyen credit.

WHO IS FAMILY

Of all human relationships, none is more vital to us than that of family. We usually think of family as husband and wife, mother and father, sister and brother, and other blood relatives, but family can be more than that.

We can extend family to our friends, to those with whom we work, to those with whom we strive in a common cause or to those with whom we pray in church. This is a basic need for all of us: that we nurture and treasure all those who may compose our total family.

WARM THE CHILDREN

None of us know where God may guide us in our lives – all we need are hearts that are open to follow His will. When Barbara Nafranowicz learned to knit as a young girl, little did she know that one day her skill would help to warm children 3,000 miles away.

Throughout her adult life, Barbara knitted for relaxation and enjoyment. There came a time, though, when she wanted to share the labors of this pastime with those in need. At first, her handmade items were given to an agency run by Roman Catholic nuns. Barbara then thought of the many Orthodox Christians who could benefit and wondered how knitted articles could be sent to them. She began making inquiries. Romanian orphans were the first to receive the warm clothing items. Later, other contacts were made – one through The Orthodox Herald. Today, besides Pro Vita orphanage and home for unwed mothers in Romania, Warm The Children provides warm clothing articles for State Orphanage #51 in St. Petersburg and parish run programs for orphans and the needy at House of Mercy, Minsk, Belarus; Holy Nativity Orphanage, Kaluga, Russia; and St. Dimitry Orphanage and St. Catherine Church (OCA representative) both in Moscow.

WTC began in 2000 with Barbara and women from several Orthodox parishes in New Jersey. Since then, their numbers have grown and now include Orthodox Christians from across the country. WTC is neither a foundation nor a (501)c charity but a "grassroots" group of individuals who are committed to serving orphaned, abandoned, and needy children in Russia, Belarus, and Romania. As Barbara Nafranowicz states, "We are Orthodox Christians helping Orthodox Christians – extending our hands to their hearts."

Outside of State Orphanage #51, all other assistance given to orphans and the needy is done by Orthodox on the parish level. In Russia and other parts of Eastern Europe, local parishes operate orphanages. From 30-40 children, ages 7-18, may live in available space in a church complex. Women called *Sisters* care for the children. They are not nuns or nurses; instead, they are laywomen who have degrees in psychology. In St. Dimitry Orphanage, the sisters also minister to young women in jail.

Besides caring for their own orphans, the sisters and clergy may also distribute supplies to other orphanages and the homeless in their area. The needs are overwhelming, but those in charge never ask for anything. Their letters to Barbara attest to hearts overflowing in gratitude for anything they receive.

In just a few years, the Russian Orthodox Church has blossomed as a provider for social assistance programs to the most vulnerable in their country. But, as Barbara points out, "It is important that there are, also, other Orthodox who are helping." So, how can you help? Can you knit or crochet a scarf, mittens, or a cap? If not, then school supplies, trial size toiletries, and just about anything that would bring a smile to a youngster's face are also appreciated. Donations are always welcome to assist with shipping and/or the purchase of items, such as much needed medical supplies.

For more information and how you can help Warm The Children, please contact:
Barbara Nafranowicz,
167 N. Cottage Place
Westfield, NJ 07090
(908) 232-2632
bnafranowicz@comcast.net

I don't know about you, but there's a brightly colored skein of yarn calling out to me right now...

Margaret Pysarchyk

THE GREETING CARD

The beginning for a new greeting card is in the artist's mind. With enthusiasm she/he sits down to put on paper the new design. Glad with its beautiful promise that it will bring joy to the recipient, she/he takes it to a company and offers the design. The company prints thousands of them which then are put in the stores. Drawn to the beauty of the design, one after another customer picks up the card and sends it in hope of making someone glad that day.

Some cards are so beautiful and may be collected as keepsakes for years to be looked at again and again with fond memories. Inevitably, the day comes when the place can hold no more and the need of parting with them comes to mind. Throw these cards in the garbage? How can one do that?

There is an alternative! Matushka Nina had put a notice in The Orthodox Herald saying that Mother Karitina at the Monastery of the Transfiguration can use them. A number of people have seen this notice and have sent their cards, and M.K. loves to receive the packets! So, a new cycle of joy begins.

With a discerning eye, she selects such cards which will help her make icon books for children. (God helping her, she makes about 1000 pages every year for which she uses approximately 1800 frames. Hence, the continual need for used cards.) First and foremost, she selects cards that have "frames," i.e., a bouquet of flowers or a good verse enclosed by a frame. What is in the center she cuts out and lays aside for later use in making new greeting cards - and note cards. Some cards are made of colorful card stock, which is also very much appreciated. Many portions of cards lend themselves well for reuse as greeting cards. Much of the paper inside cards is cut up for scrap paper, and many adorable pictures end up in books for children by which they can learn their ABCs as well as counting. In these many and varied ways, old cards are recycled bringing numerous possibilities at spreading joy.

Send cards to:
Transfiguration Monastery
c/o Mother Karitina
321 Monastery Lane
Ellwood City, PA 16117-6531

Memories

Proverbs 22:6 reads: "Train a child in the way he should go; and when he is old, he will not depart from it."

Our kitchen table back home served as more than a center for nourishment for our family, which included five growing boys and one girl. Supper was scheduled at a given time with no tolerance for lateness. Mom always selected the one who was to say grace. Between mouthfuls of potatoes or the sloshing of soup, discussions were frequent.

Following supper, mother cleared the table, which was then transformed for our educational needs. The table was soon adorned with school books and papers to use for homework. Dad remained at the center of the table to sharpen pencils and see to it that the eraser would be shared by all. During this time, the boys carried on a discussion. One day the topic was the policeman who covered our beat. Dad listened for awhile, then broke the discussion directly and announced: "Boys, just remember that the policeman is always right. All the time." Complete silence prevailed.

Mom apparently heard the conversation and Dad's admonishment. She stopped washing the dishes, dried her hands and turned to address her brood: "and your teachers are always right."

There was no discussion, no questions, no rebuttal and no vote. Little did we realize that during these times our house rules were established – firm and conclusive. Never again to be opened for discussion.

The years rolled by and the results of the house rules deserve review. Children became adults. Not one was arrested as they passed beyond 65 years of age.

Once, one of the boys was selected to act as the superintendent of police in a one-day community youth orientation program, and this included a picture in local newspapers. Dad's comment – "the superintendent's hat was too big." He did, however, keep the clipping in his shirt pocket, next to his heart.

Mom did not live to see the effects of her house rule. Her spirit, however, was there to guide each of us through childhood to adult education. Not one of her children ever failed in any class. Educational honors were numerous. All developed talents and skills worthy of honorable mention and two of her children served as evening class teachers in the state vocational system. Two people, Mom and Dad, gave so very, very much and asked for so little. But best of all, they prayed for us.

Ted Hamilla

Please submit your stories and anecdotes for "MEMORIES" to Margaret Pysarchyk, 2125 Garfield St., Lorain, OH 44055 or e-mail mpysarchyk@hotmail.com

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VITAL

In the weeks between the Resurrection and Pentecost, the Sunday Epistle readings tell us of a community of believers who were so totally devoted to God that their life togther was charged by the power of the Holy Spirit.

They prayed and served together in true Christian fellowship, sharing their lives with one another. Unbelievers coming into contact with this community of believers saw a life that was so dynamic that they wanted to be a part of it. We read in Acts 2:47 that: "the Lord added to their number daily those who were being saved." This is the Church that we Orthodox claim to be. What's missing?

In 383, Gregory the Theologian gave a sermon on St. Thomas Sunday, which gives us an answer. He called for a "radical renewal." We are to strive for personal renewal and continued spiritual growth. St. Paul advised the Ephesians and us: "...be renewed in the spirit of your minds, and put on the new nature, created after the likeness of God in true righteousness and holiness."

Salvation is a lifelong journey. Are we making it alone? Are we helping others on the road?

BIBLE QUIZ

1. What mountain did the Lord descend upon in fire?
2. What two sons of Aaron were devoured by fire for making an improper offering to the Lord?
3. How did God deal with the Israelites who were complaining about their misfortunes in the wilderness?
4. What judge of Israel was visited by an angel whose staff caused meat and bread to be consumed by fire?
5. How did Elijah respond to an army captain's summons to present himself to King Ahaziak?
6. What two men saw a chariot of fire drawn by horses of fire?
7. Where, in answer to Elijah's prayer, did fire from the Lord consume both the sacrifice and the altar?

ANSWERS:
1. Sinai (Exodus 19:18)
2. Nadab and Abihu (Leviticus 10:1-2)
3. His fire devoured them (Numbers 11:1-3)
4. Gideon (Judges 6:21)
5. He called down fire from heaven on the captain and his men (2 Kings 1:9-12)
6. Elijah and Elisha (2 Kings 2:11)
7. Mount Carmel (1 Kings 18:16-40)

SOBORNOST

The relationship of the Ecumenical Councils and the State

Christianity's alliance with the Roman Empire during the era of the ecumenical councils implied a cooperation between a state governed by law and a Church whose internal structure was not legal but sacramental. The state thus constantly tended to force the Church to express itself in legal terms understandable to the Roman authority. Gradually, purely legal elements began to penetrate both the procedure and the decisions of the council. However, on the most basic issue, that of the faith, the emperors never succeeded in making the early Church express itself with a legal precision and regularity similar to that of the Roman Senate.

However, in the eyes of the state, the "ecumenical councils" were supposed to fulfill precisely that function: to provide the emperor with a clear formula of faith which was then given legal and binding force by imperial confirmation. But, in fact, the consciousness of the Church never fully assimilated the procedure. Councils **were** rejected in spite of imperial confirmation, and the conciliar defining of doctrine continued to be an organic process in which historical, political, social or cultural elements played a role, but where the Spirit remains as the only recognized ultimate authority.

The true nature of that defining of dogma is clearly shown in the decisions of those councils which are finally acknowledged as "ecumenical." Never does any council claim to promote a "new dogma." On the contrary, each affirms that its decrees are not different from previous definitions (cf., for example, canon 7 of Ephesus, 431). The Fathers of Chalcedon, in the preamble to their famous definition, proclaim that the Nicene creed "is sufficient for the perfect knowledge and confirmation of piety, for it teaches the perfect doctrine concerning Father, Son and Holy Spirit, and sets forth the Incarnation of the Lord." The new definition is necessary only because "some persons" undertake "to make void the preaching of the truth through their individual heresies."

In Meyendorff's words, doctrinal definition is viewed only as extraordinary and extreme measure, as an antidote to heresy, and not as an end in itself. It is, therefore, distinct from truth, which is "apostolic," i.e. present explicitly or implicitly in the consciousness of the Church from apostolic times and based upon apostolic witness.

Fr. Michael Dahulich
Dean of St. Tikhon's Seminary

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THEY DISAGREE

Christians and Jews disagree on a key portion of Isaiah's prophesies found scattered throughout Isaiah chapters 42, 49, 50, 52, and 53 in songs that speak of a "suffering servant of God." When Isaiah speaks of a despised, rejected man of suffering who is led like a lamb to slaughter, Christians see another symbolic prophecy of Jesus. Jewish readers, on the other hand, prefer to view this as either a reference to Isaiah himself, the prophet who suffered because his words were unpopular, or to the people of Israel, who suffer for the nation's sins.

Undique (from everywhere)

Our Orthodoxy (correct belief) is only as valuable as our orthopraxy (correct behavior.

The Great Litany was called "Common Prayers" in the early Church, meaning the prayers of the whole Christian community for everyone everywhere. "For the peace of the whole world..." etc.

When we ask for prayers in the Orthodox Church, we always give our Christian or Baptism name. We have heard one child say: "That's my Church name." So expressive.

The Orthodox Church believes and practices Infant Baptism. We read in Acts 18:8 that the centurion Cornelius and the jailer of St. Paul at Philippi were baptized along with their households. A household would include children.

During all your time of troubles, try to retain your prayers. If you cannot say all the words of the Jesus Prayer, then you should repeat "Jesus, Jesus." "Defeat your enemies with the name of Jesus," says Climacus. Great is the power of this Name!

Once babas died off, the ritual of prayer fell to the side in many homes.

The gospels of Saints Matthew, Mark and Luke are called the synoptic gospels, which means that they "look the same." They are similar in content and form. They were all written sometime in the beginning of the second half of the first century.

Wernher von Braun, the scientist, said: "They challenge science to prove the existence of God...but must one really light a candle to see the sun? One cannot be exposed to the law and order of the universe without concluding that there must be design and purpose."

The quiet times in which we wait on God are never wasted, for it is in these times when we lay aside life's tasks that we are strengthened for the very tasks we have put aside.

Editor's Notes

This issue is the first one of our 55th year of publication. It is humbling to look back and realize that we knew some of the people who were missionaries sent to establish the Orthodox Church on these shores as well as those who were instrumental in the setting up of the OCA as an organization. There were many difficulties encountered in the early years of each of these beginnings. They faced one similar problem – how to graft something new on to the old. Laws of governance were made taking everything possible in mind to perpetuate a vital church. It soon became apparent that all factors were not considered.

We have all heard of Biosphere 2, an expensive multistory bubble with sixty-five hundred windows which was built near Tucson, Arizona. It was painstakingly designed with rainforest, ocean, tropic and desert environments to support life. It was hoped by its builders to reconstruct it on Mars as a base for manned exploration. It was so designed that man could live in it wanting for nothing. With great fanfare, volunteers entered it to live an idyllic life.

Soon it was realized that the scientists did not think of all probabilities. They struggled to fix the Biosphere's oxygen-carbon dioxide imbalances. They belatedly discovered that insects were essential. They battled the premature dying of plants and animals and finally gave up. They made many surprising observations. For example, they found that the cottonwood trees they planted began falling over as they grew tall. They had to be propped up. Why? Because the planners had not included wind in their world, and wind was necessary if the cottonwoods were to develop strong root systems.

The founders of the OCA were trying to create a perfect structure to govern the church. Yet, confusion, disappointment and trials have developed no matter how hard they tried to include all probabilities. We can only hope that as the cottonwoods in Biosphere 2 showed that with the winds that are blowing through the church at this time good things will happen. They can help us develop strong roots and a deeper faith.

It's time for prayer not vitriol.

Matushka Nina

WINTER'S GRACE

When I was a young girl, we always celebrated spring and the blooming of the first flowers on May 1. I'd make a basket out of construction paper and fill it with any flowers I could find in the fields, as we lived at the edge of town. Then I would place the basket near my neighbor's front door, knock on the door, and quickly hide behind a bush. I'd peek out to watch her as she opened the door and picked up her surprise. When she went inside, I'd run home.

The beauty of springtime flowers and the regular changing of the seasons remind us of God's faithfulness. When Noah and his family and the animals came out of the ark after the waters receded, God gave them this promise: "While the earth remains, seedtime and harvest, cold and heat, winter and summer, day and night shall not cease." (Genesis 8:22) and He has been faithful to keep that promise ever since.

God "made the worlds," and He continues to uphold "all things by the word of His power." Hebrews 1:2-3

Let's look at the wonder of creation and say: "You are a wonderful God!" and thank Him for His faithfulness in sustaining His world and us.

BOOK IS SCROLL

The word translated "book" in your Bible is really the word for "Scroll." The words of Scripture were written onto pieces of parchment or papyrus: then these pieces were glued together to form a scroll. It wasn't until the 2nd century that the notion of "pages" was invented when a "codex" was created by gluing several flat sheets to a wooden spine.



I want to thank Helen Allen for the folder of her favorite recipes which she recently sent me. I am sharing one with you for Won-ton Appetizers. It is good to have the wrappers on hand, as they can be used in so many ways. You can use them to make plemeny and even baked perohi. Experiment.

WON-TON APPETIZERS

1 package Won-Ton wrappers
1 1/2 pounds lean ground beef
1 package of hot sausage
1 package of shredded Monterey and Colby Jack cheese (3 cups)
1 green pepper
1 red pepper
1 small can of sliced black olives
1 bottle of RANCH salad dressing

Preheat oven to 350°.

Brown the lean beef and sausage. Drain the meat. Dice the peppers. Mix the meat with peppers and cheese, add dressing to taste. Refrigerate.

Place WON-TON wrappers in a cupcake baking tin, one into each opening. Press wrappers to shape of tin. Bake at 350° for 4-5 minutes, until firm and lightly brown.

Remove wrappers from cupcake tin and place on a cookie sheet. Fill each wrapper with a generous spoonful of meat mixture. Garnish with several black olives. Bake at 350° for 5-8 minutes. ENJOY!!

LIGHTER MOMENT

A man's wife asked him to buy organic vegetables from the market. He looked and looked around but couldn't find any. So he grabbed a tired-looking employee and said: "These vegetables are for my wife. Have they been sprayed with any poisonous chemicals?" The produce guy looked at him, saw how frustrated he looked, and said: "No, sir. You'll have to do that yourself."

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MEMORIAL DAY

Memorial Day, originally called Decoration Day and celebrated on the 30th of May, has almost lost its intent as it is to mean the first long weekend of summer.

It was a day of remembrance for those who had died in our nation's service and many service organizations still make sure that a flag is put on the grave of any serviceman who lies in one of the cemeteries in their jurisdiction.

In many Orthodox parishes, it is the day when a panahida is held at the parish cemetery. Many people decorate the graves of their loved ones with fresh flowers and plants prior to this memorial service.

However, people who live within a reasonable drive from South Canaan, PA, which is located slightly north of Scranton, make an annual pilgrimage to St. Tikhon Monastery, where they gather with thousands of other worshippers for the Divine Liturgy and other services, pray at the grave of someone in the cemetery, visit the museum or ikon display, buy religious objects or books in the bookstore, eat some good ethnic food, visit the chapel for private meditation or prayer and visit with old friends and make new ones.

It is a must with our Bohush family with the third generation of Andrew, John, Tatiana and Mary looking forward to carrying on this tradition which was started by great-great-grandfather John, who knew many of the original founders and builders of the monastery. Dedushka Ivan spoke with such great love of Fr. Pantelemon and Joseph and others. His enthusiasm still inspires us.

Home Bible Reading Schedule

MAY 2006

1. Acts 3:19-26
2. Acts 4:1-10
3. Acts 4:13-22
4. Acts 4:23-31
5. Acts 5-1-11
6. Acts 5:21-33
7. **Acts 6:1-7**
8. Acts 6:8-15
9. Acts 8:5-17
10. Acts 8:18-25
11. Acts 8:26-39
12. Acts 8:40-9:10
13. Acts 9:20-31
14. **Acts 9:32-42**
15. Acts 10:1-16
16. Acts 10:21-33
17. Acts 14:6-18
18. Acts 10:34-43
19. Acts 10:44-11:10
20. Acts 12:1-11
21. **Acts 11:19-30**
22. Acts 12:12-17
23. Acts 12:25-13:12
24. Acts 13:13-24
25. Acts 14:20-27
26. Acts 15:5-34
27. Acts 15:35-41
28. **Acts 16:16-34**
29. Acts 17:1-15
30. Acts 17:19-28
31. Acts 18:22-28

BIBLE STUDY

Many physicians are careful observers. Luke, called "the beloved physician," was the writer of two books of the Bible in which he gave detailed descriptions of some of the sick people whom Jesus and the apostles had cured. (Col 4:14) He helps us to answer the question: Did these things really happen?

St. Luke had opportunities to verify the miraculous nature of those cures by interviewing eyewitnesses. In addition, he traveled extensively with the apostle Paul, who healed a number of people while he was present. We will consider two of those cures. Notice how much detail he included.

He gives the time, date, and place of the following event. It was midnight on the first day of the week, and a group of Christians were in a third-story room in a home in Troas, which was located in the Roman province of Asia. (Acts 20:4-8) He writes that a young man named Eutychus fell into a deep sleep because Paul talked a long while. He collapsed, fell down from the third story to ground level and when people rushed to his aid they found that he was dead. Then, with God's power, Paul cured the young man's injuries and restored him to life.

The second event occurred while Luke was in Malta with Paul. They were hospitably welcomed into the home of the most prominent man of the island whose father was bedridden and suffering with fever and "bloody flux." This was very serious in the days before modern antibiotics. Paul went to his bedside, prayed with him and healed him. When people learned of this miraculous healing, they searched out Paul and asked to be healed. (Acts 28:7-9)

Luke wrote the account of these healings in what came to be called the Book of Acts of the Apostles, at a time when many of his readers could still verify the facts by talking to the people involved.

He also wrote another book: The Gospel according to Luke. Here in 1:3-4 he wrote: "I have written with accuracy that you might learn of these things." What this physician saw and researched convinced him that Jesus' teachings were true. They were miraculous cures. As a medical practitioner accustomed to seeing people suffer with incurable diseases and then to see them cured so miraculously, he could not be impressed.